

OXFORD HONESTY;
OR, A
CASE
OF
CONSCIENCE,

Humbly put to the Worshipful and Reverend
The VICE-CHANCELLOR,
The HEADS of HOUSES,
The FELLOWS. &c.

OF THE
UNIVERSITY of OXFORD.

WHETHER

One may take the OATHS to KING GEORGE;
and yet, consistently with *Honour*, and *Conscience*,
and the *Fear of God*, may do *all* one can in *Favour*
of the PRETENDER?

Occasioned by the *Oxford* SPEECH, and *Oxford* BEHAVIOUR,
at the Opening of *Radcliff's* LIBRARY,
April 13, 1749.

The SECOND EDITION with ADDITIONS.

*There is a Conspiracy of her Prophets in the midst thereof, like
a roaring Lion, ravening the Prey: They have devoured
Souls.*

EZEK. xxii. 25.

L O N D O N:

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OXFORD HONESTY:

OF A

TO A S E

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COMMISSION



The VICE-
The HEADS OF HOUSES
The FELLOWS &c.

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LONDON:

Printed by J. G. & Co. in the Strand.
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To the SURVIVING
T R U S T E E S
for RADCLIFF'S *Library*;

To the MEMORY of
Sir *Watkin-Williams Wynne*, Bt.
Late **T R U S T E E**;

And to the *Conscientious*
CLUB of PATRIOTS,
Meeting at the *Cocoa-Tree*;

OXFORD HONESTY
Is Most Humbly Inscribed,

By a LOVER of Honest Men.

TRUSTEES

for Radcliffe's Library



St. William's

TRUSTEES

And to the Commission

CLUB of PATRIOTS

Meeting at the Court-Town

OXFORD HONESTY

Is Most Honorable Intended

The House of Lords

OXFORD HONESTY:

O R, . A

Case of Conscience, &c.

Worshipful and Reverend Gentlemen,

THE candid World will hardly imagine, it is any Suspicion in me, that the *Oxonians are Sinners above all the Men in England*, that makes me apply to them, for the Resolution of a *Case of Conscience*, of the greatest Importance to the *Lives and Fortunes*, the *Souls and Bodies* of Men.

No, the *Qualities* of a good *Casuiſt* are to be wiſe, learned, judicious, and above all, faithful. For who, eſpecially in Matters pertaining to God, to his Soul, and the everlaſting World, would chuſe to be *diſreſſed* by a *notorious Knave*, or by one whom every Body knew to be a *Fool*?

Now, in regard to you, *Gentlemen*, who is it that is ignorant that you take the *Oaths* to *King George*, and *abjure* the *Pretender*, not a *Man* of you excepted? It is likewiſe, I believe, pretty well known even at *Paris*, and at *Rome*, what *Sort* of *People* are moſt *careſſed* at all your *publick Meetings*, your *Races*, your *High Borlace*, &c. and how you diſpoſe of your *Places* of *Honour*, *Truſt*, and *Proſit*. Your *Members* of *Parliament* too! How warmly have they always ſpoken of the *Revolution*? Their *Reſpect* how ſingular to the *preſent Government*? How zealous in
its

its Defence in the late Rebellion? So that my Reader, doubtless, will do me the *Justice* to believe, that I propose my *Case of Conscience*, to the *Men of Oxford*, because the *Men of Oxford*, not only abound in *Learning*, but are most *egregiously remarkable* for the *Tenderness* of their *Consciences*, and *steady Adherence* to their *Oaths*, particularly that of *Allegiance* to his *Majesty King George*, and that of *Abjuration* of the *Pretender*; which *Oaths* they *all* take, as above observed, and *most* of them *again and again*.

And when all's said and done, let the *Devil* suggest what is suitable to his Nature, let thoughtless and ungodly Men *rant* and talk as they please, Probity is commendable; Sincerity is a *Virtue*; and to take *God's Name in vain*; to *swear falsely*; to call in the *Testimony* of him that made the *World*; by whom I live, move, and have my *Being*; to invoke him as a *Witness* that what I speak is *Truth*, renouncing his *Aid* and *Protection* if it be not *Truth*, at the same time that I know it to be *absolutely false*, is as *audacious Villany*, as *hardened Wickedness*, as the *Heart* of *Man* can conceive.

This is my *Opinion* of the *Matter*, *Gentlemen*; so my *Reason* tells me, and so, I think, do the *Holy Scriptures*. If I am not *right*, I beg to be *better informed*: If I am in an *Error*, let *Oxford Charity*, *Humanity*, and *Learning*, lead me into the *right Path*.

I, for my part, with *Sincerity* of *Heart*, have taken the *Oaths* to *King George*, and before *God* and the *World* have *abjured* the *Pretender*; and besides that *King George* is a *true Protestant*, and the *Pretender* a *bigotted Papist*, bred at *Rome*, and disciplined by *Popes*, in *Principles* fierce, tyrannous, and cruel. Besides that, *King George* is in *Possession*, and not to be removed, perhaps, by wading up to the *Knees* in the *Blood* of our *Countrymen*: And was it *at last* effected by all this *Carnage* and *Murder*, would amount to *no more*, but to *make Way* for a *Man*,
who,

who, most certainly; in a very little Time, would root out our most *holy Religion*, and, probably, would render our Property precarious, make his Will our Law, and our Privileges nothing: Abstracted from all Considerations of the *Protestant Religion*, and the Peace, Plenty, Quiet, and Happiness of my dear Countrymen, the Oath I have taken is, I believe, a *Bond upon my Soul*; and such, I doubt not, will always be my Opinion, unless you, Gentlemen, can help me to better and stronger Reasons to the contrary, than I ever expect to meet with. And when you vouchsafe me that Honour, I beseech you moreover to let me know, what Privileges, Immunities, or Advantages, a *Protestant University* can in reason expect from a *Popish King*, a *Popish House of Lords*, a *Popish Army*, &c. One Trouble will serve for both, and I hope you will indulge me in a *Point of Knowledge* so curious, at the same time that you settle my Conscience in a *Matter of real Importance*. But is it indeed a Truth, that the *greatest Clerks* are not always the *wisest Men*? Or is the Fault our own, in looking for a *limpid Stream* from a *muddy Fountain*?

If corrupt be the *Schools of the Prophets*, will the *Sons of the Prophets* be without Blemish? The *Prophets of Samaria* prophesied in *Baal*, and caused *Israel* to err: AND FROM THE PROPHETS OF JERUSALEM DID PROFANENESS GO FORTH INTO ALL THE LAND. There is a *Word* that is cloathed about with *Death*; God grant that it be not found in the *Heritage of Jacob*. But to leave that antiently elect People, and to return nearer Home.

Abstracted, I say, from all other Considerations, the Oath I have taken, is, I am persuaded, a *Bond upon my Soul*; and, I believe, I shall be always of Opinion, that I renounce the *Christian Faith*; I disclaim the *Protection of Almighty God*; I forfeit all *Pretensions to Conscience*, *Honour*, and *common Honesty*; I incur the *Penalty of eternal Damnation*, if I do not to the utmost of my Power defend *King George*, and to the utmost of my Power support, maintain,

tain, and defend the *Succession* of the *Crown* against the *Pretender*, and all other Persons whatsoever.

And that the Reader may see upon what *Motives* I act, and affected by what *Reasons*, I talk in so *high a Strain*, I shall transcribe the *Oath* of *Abjuration* at large, make some brief *Observations* upon it, and then leave it to the honest, serious, unprejudiced Reader, whether even *Papist* or *Protestant*, *Christian* or *Heathen*, either *himself* to judge *immediately* of the *Reasonableness* and *Probity* of my *Sentiments*, or to wait for a more accurate and final *Determination* of the Matter, by a *DECREE* from the very antient, learned, and most renowned *University* of *Oxford*.

The OATH.

I *A. B.* do *truly* and *sincerely* acknowledge, *profess*, testify, and *declare* in my *Conscience* before *God* and the *World*, that our Sovereign Lord King *George* is *lawful* and *rightful* King of this Realm, and all other his Majesty's Dominions and Countries thereunto belonging.

OBSERVATIONS.

And dost thou, before *God* and the *World*, *thou Jacobite Swearer*, *truly* and *sincerely* *profess*, and in thy *Conscience* declare *George* to be *lawful* and *rightful* King? If thou dost, art thou not a most *inexcusable* *Miscreant*, for Talking and Acting in the Manner usual with thee, so contrary to thy *open* *Professions*, and even the acknowledged and *real* *Declarations* of thy *Conscience*? If thou dost not, art not thou a most audacious, base, dishonourable *Liar*, and *perjured* Person?

The OATH continued.

And I do *solemnly* and *sincerely* *declare*, that I do *believe* in my *Conscience*, that the Person pretended to be

be *Prince of Wales*, during the Life of the late *King James*, and since his Decease pretended to be, and taking upon himself the Stile and Title of *King of England*, by the Name of *James the Third*, or of *Scotland*, by the Name of *James the Eighth*, or the Stile and Title of *King of Great Britain*, hath not any *Right or Title whatsoever* to the *Crown* of this Realm, or any other the *Dominions* thereto belonging: And I do renounce, refuse, and *abjure* any *Allegiance* or *Obedience* to him.

OBSERVATIONS.

And dost thou *believe in thy Conscience* the *Pretender* has no *Right or Title* to the *Crown*? and dost thou *abjure Allegiance* to him? If thou so *believes* and so *abjures*, and yet *endeavourest* to set the *Crown* upon his *Head*, art thou not a most *execrable, forsworn Traitor*, even against the *Dictates* of thine own *Conscience*? If thou *believest* he hath a *Right and Title* to the *Crown*, if thou *endeavourest* to *obey him*, notwithstanding thy *Oath* and *solemn Declaration* to the contrary, art thou not a most *superlatively mean, abject, scandalous Liar*, and *perjured Wretch*.

The OATH continued.

And I do *swear*, that I will bear *Faith and true Allegiance* to his Majesty *King George*, and him will *defend* to the *utmost of my Power*, against all *traiterous Conspiracies* and *Attempts whatsoever*, which shall be made against his *Person, Crown, or Dignity*. And I will do my *utmost Endeavour* to disclose and *make known* to His Majesty and His Successors, all *Treasons*, and *traiterous Conspiracies*, which I shall know to be against Him, or any of Them.

OBSERVATIONS.

Thou *swearst Allegiance* to *King George*,—to *defend him* to the *utmost of thy Power*,—to *make known*

all Treasons;—and yet does all thou canst to weaken his Authority,—perhaps enters into traiterous Conspiracies thyself,—and to the utmost of thy Power advances the Interest of the Pretender, and strengthens his Party; and such is thy Behaviour, at the same Time that thou solemnly callest God and Man to witness the Sincerity of thy Heart, and the Truth of thy Professions. But dost thou not thereby incur the Guilt of manifest, shameless Lies, and undoubted, undisguised Perjury?

It is possible thou mayest escape the Punishment of Men, but *against the Lord dost thou sin, and be sure*
 * **THY SIN WILL FIND THEE OUT.** Numb. xxxii.

23.

The OATH continued.

And I do faithfully promise, to the utmost of my Power, to support, maintain, and defend the Succession of the Crown against him the said James, and all other Persons whatsoever; which Succession, by an Act

* What Pity it is, that Men will not reflect upon those momentous Words, before *their Feet STUMBLE upon the dark Mountains.* Jer. xiii. 16. before they FALL to rise again no more. * * * * * There is an Observation in the mournful Prophet, which thou wouldst do well to write upon the Tables of thine Heart, to be as a Warning-piece ready at hand, when thou meetest with an Inducement to FORSWEAR thyself, or to commit any other flagrant, enormous, and universally acknowledged Wickedness. The Observation is, *The Lord hath thrown down, and hath not pitied.* Lam. ii. 17. How great the Provocation, when the Lord ceaseth to be gracious! How deplorable our Case, when *He that made us will not have Mercy upon us, and He that formed us will shew us no Favour—!* Alas! Alas! Alas! * * * * * For the Use of the antient and dim-sighted, I will put it down in Capitals. **THE LORD HATH THROWN DOWN, AND HATH NOT PITIED** * * * * *

O Thou, Almighty and Eternal Father! May no Views of Interest or Ambition; No foolish Thirst after popular Applause; No impious Reserves or jesuitical Equivocations; No factious Fury or party Zeal, be ever able to tempt me to disclaim *thy Help.* In every Calamity may I, at least, have that *Rock of Ages* to build upon, *In God may I always trust; in the Lord may I comfort me.*

Act, intituled, an Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject, is, and stands limited to the *Princess Sophia*, Electores and Duchess Dowager of *Hanover*, and the Heirs of her Body, being Protestants.

OBSERVATIONS.

Thy *Promise* is to support to the utmost of thy *Power*, the *Succession* of the Crown to *King George* against the *Pretender* : Thy *real Endeavour* is, to the utmost of thy *Power*, to take it from *King George*, and to put the *Pretender* in Possession of it. Art thou therefore not guilty of a most impudent, bare-faced *Lie* ? yea, is it not a *Lie* attended with an *Oath* ? is it not *Perjury*, even accumulated *Perjury* ? And canst thou talk of *Conscience* with a *Face erect* ? canst thou mention *Honour* without a *Blush* ? But hardened Fronts there are, and such is thine.

The OATH concluded.

And all these Things I do plainly and sincerely acknowledge and swear, according to these express Words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, mental Evasion, or secret Reservation whatsoever. And I do make this Recognition, Acknowledgment, Abjuration, Renunciation, and Promise, Heartily, Willingly, and Truly, upon the true Faith of a Christian :

So help me God.

OBSERVATIONS.

All the Things contained in this Oath thou dost plainly and sincerely acknowledge and swear. And all the Words of this Oath thou usest in the common

Meaning and Acceptation of them, without any sort of *Evasion* or *secret Sense* in thine own *Mind* dissonant to what the *Words* usually import. That is to say, thou *swears*, and dost *swear* that thou *meanest* what thou *swears*,

- I. That King *George* has a *Right* to the *Crown*.
- II. The *Pretender* has no *Right*.
- III. Thou abjures Allegiance to the Pretender.
- IV. Thou swears Allegiance to King *George*.
- V. Swears to defend him, to the utmost of thy Power, against all Treasons.
- VI. Swears to discover all treasonable Conspiracies thou art made acquainted with.
- VII. Swears, to the utmost of thy Power, to maintain the *Succession* of the *Crown* against the *Pretender* and all others whatsoever.
- VIII. Swears thy *Meaning* is entirely agreeable to the *Words* by thee spoken.
- IX. Swears that thou swears all these Things heartily, willingly, and truly.

Now the true *Jacobite Swearer*,

- I. Does not believe King *George* to have a *Right* to the *Crown*.
- II. Believes the Pretender has a *Right*.
- III. Does not *heartily*, nor *willingly*, nor *truly* abjure Obedience to the Pretender.
- IV. Does not *heartily*, *willingly*, nor *truly* swear Allegiance to King *George*.
- V. Does not *defend* him to the *utmost* of his *Power* against all Treasons.
- VI. Would not discover treasonable Conspiracies.
- VII. Does not, to the *utmost* of his *Power*, maintain the *Succession* of the *Crown* against the *Pretender*.
- VIII. Does not mean what he speaks.
- IX. Does not take this Oath either *heartily*, *willingly*, or *truly*.

So

So that a *Jacobite Swearer* is guilty, every Time he takes this Oath, of, at least, nine most manifest bare-faced *Lies*—even of nine most impudent shameful *Lies*—bound with nine Oaths.—That is to say, in reality, he is nine times perjured, nine times denies the *Faith* of *Christ*,—and nine times renounces the *Divine Aid* and Protection. And dost thou set up for a Man of Probity!—Thou a Patriot!—Infamous Traitor!—A *Pillory's* thy *Desert*, and *Hell* thy *Portion*. Thou a Patriot!

But the Truth is, we have long lost the proper *Meaning* of *Words*, as *Cato* complained was the Case in that corrupt Age wherein he lived. We have long been used to put *Bitter* for *Sweet*, and *Sweet* for *Bitter*: To call *Evil* Good, and *Good* Evil. To remedy which unhappy Practice, at least so far as relates to the present Question, I have assumed the *Liberty* to call a *Spade* a *Spade*, and to use such Terms as have annexed to them the *clearest* and *most distinct* Idea.

Thus, I have not called a *swearing Jacobite* by the more gentle Title of a *great Fibber*—one that sayeth the Thing that is not—one that uttereth an *Untruth*—one that is guilty of *Falseness*—one deficient in *Sincerity*—or a *Prevaricator*.—But have plainly, and in *Terms*, given him the *Lie*, yea the *Lie* in his *Throat*, as *Shakespeare* would have express'd it, and have peremptorily called him an *infamous Traitor*, and a *perjured Wretch*.

And if by that free and open manner of expressing myself, I have given Offence to any true Christian, or really moral Man, I heartily beg his pardon; but must take the Liberty to say, that I am not acquainted with any Language, that can give a *delicate Turn* to such complicated Wickedness, and at the same time, raise suitable and adequate Ideas, in the Mind of the Reader. An Anatomist, treating of some Parts of the Body, must use indecent Terms, or not be understood: A Moralist, that will do Justice

fire to his Subject, must not avoid all such Words, as are not common in the Mouths of the Polite. Would you caution Youth against Lewdness, it is of no small Significancy, whether you call the *same Person*, a Lady of Pleasure, or a common Strumpet: For such a Connection there is between certain Sounds, and certain Impressions upon the Mind, that I make no doubt, but many a *fine Girl* had been saved from Ruin, had she, but three Minutes before the *fatal Mishap*, said aloud, " Sir, your Temptation leads, " to make a *Rogue and Whore*, of two the dearest, " and best beloved Persons upon Earth." For strange it is, but true; we do those *Things* with Pleasure, the *Names* whereof we cannot hear with Patience.

In Matters obscure and doubtful, where Conviction is the End; let the Arguments be hard as Adamant, but the Words soft as Oil. But the proud and haughty Scornor, that sets his Mouth against the most High; acts in Contradiction to the clearest Light; defends the most hainous Crimes; Crimes, that dissolve human Society; Crimes, that from the Creation of the World unto this Day, have been condemned by all Nations under Heaven; with such, one has nothing to do but to make them *ashamed* of their Iniquity, or, if that cannot be done, to make others *ashamed* of them.

Thus, St. Paul, the mildest Reasoner upon Earth, when impudently withstood by *Elymas*, Acts. xiii. 8. broke out into that warm Expression, *Tbou Child of the Devil*. And such, in Truth, he was, because an *Enemy to all Righteousness*, as the same great Apostle calls him. And it is only those that know them not; it is only those that have not considered the Tendency of their perfidious Behaviour, that will deny the Persons I have to deal with, to be less the *Enemies of all Righteousness*; to be less impudent; to be less the *Children of the Devil*, than that *Sorcerer*.

We

We would not therefore, courteous Reader, have thee to imagine, that we are *utterly void* of all *genteel Behaviour*, and *good Manners*, because we use such Language; but to consider that there are *some Diseases* not to be *cured* without *harsh Remedies*; and *some People* that cannot see unless *Objects* are placed in a very glaring Light; nor are able to attain to a full and clear Apprehension of *Things*, unless they are called by their *direct* and proper Names. We therefore rather chose to have our *Breeding* called in question, yea even the *Soundness* of our *Intellects*,

For Want of Decency shews Want of Sense, than that *Truth*, by *smooth Words* and *glossing Speech*, should be deprived of its *due Force* and *Energy*.

We therefore declare again, in Words of an *undoubted Meaning*, that a * *SWEARING JACOBITE* is an *infamous perjured Villain*. That one that takes this Oath, whilst he is a *Jacobite*; or continues to be a *Jacobite* after he has taken this Oath, *is a Liar*, and the *Truth is not in him*.

So that when you *hear* of a Man of distinguished *Zeal for the Cause*, you have nothing to do but to enquire, whether he has taken the Oaths to King *George*. Which, if you find he has done, you ought thenceforth, in common Justice, to look upon him no otherwise than as a *Cairiff* vile and abandoned; as one that minds neither what he *says*, nor what he *swears*; as a Man *guileful* and *insincere*; as a Man without *Honour*, without *Conscience*, without the *Fear of God*. And though he goes to *Church*—to see *Company*; and says *Amen* to all *Prayers*, but those for the *Royal Family*; and upon occasion *drinks* the *Church's Health*; yet, believe me, he is a *Wretch perjured upon Record*; a *Wretch* that before Men, and

* By which we every where mean not a swearing Bully at an Election, but one that takes the Oaths to King *George*, yet does what he can for the *Pretender*.

and Angels, and *the Judge of all*, has renounced the *Divine Help*, and *has denied the Truth*, and is *worse than an Infidel*. A *Wretch*, upon whom nothing can have any *Tie*, but his own *Inclinations*: As far as suits with *them* thou mayst trust him; as thou mayst the *veriest* Knave alive: But in Things not agreeable to *them*, though he *swears*, “ he’ll certainly deceive thee.”

Whereas the honest Man, and the Man approved by God, esteems his *Word* his *Bond*. And if he *swears to his Neighbour*, he *disappointeth him not*, though it be to his own *hindrance*. No. The honest Man would not deceive thee, at least by an Oath, though he was sure to suffer, all that Man could make him suffer. *I have sworn*, saith he, *and am stedfastly purposed*——“ amidst the Wreck of Matter, and the Crush of Worlds.”

How gallant! how godlike! the Soul of such an one, in comparison with the sneaking, base, insidious *Varlet*, that, with a *disdainful Grin*, calls Heaven and Earth to witness a *Lie*. And, perhaps, continues to do so *monthly*, for Years together. For let me tell thee, what thou probably knowest as well as I, that *Acting Justices of the Peace* are declared *Jacobites*.

Britons! Behold and wonder at the Long-suffering of God, and the prodigious Wickedness of these *Sons of Belial*——. But Vengeance, though slow, is sure. And, though, as Poets say, she is a little maimed in her Feet, yet, by *hobbling* on continually without Stay, she seldom fails at last to overtake the *Villain*, and to *strike home*.

The *worshipful Gentlemen* above-mentioned may be said, like *Ahab*, to *sell themselves to work Wickedness*. But to demonstrate that themselves are indued with a less Sense of Good, than that bad Man was indued with; *These*, in the Country at least, become *Vassals Tenebrarum Principis* of the Prince of Darkness, for nothing but Trouble, and Money out of Pocket;

Pocket; whereas *Abab* did not design to sell himself for nought.

It is, indeed, not unlikely but thou, whose Neck is an iron Sinew, and Brow brass, wilt answer with a Pertness becoming thy other great Qualities, that thou, for thy Part, art not perjured by Inclination: It is not for nothing, that thou forswears thyself, but for a Fellowship, &c. or to save Taxes. And dost thou think, a poor Rogue that swears, as directed by an Attorney, forswears himself for nothing? The starving, piteous Creature, it may be, cannot dig, to beg he is ashamed, has nothing to eat, nor knows where to lay his Head, till he has done the horrid Job; for which, in thy Judgment, he deserves the Pillory, if not the Halter. But what then dost thou deserve, whom Heaven has so plentifully provided for, without the Guilt of Perjury.—Consider, oh consider! before it be too late.—Human Laws indeed may not reach thee, nor human Punishments overtake thee: But other Laws, and other sovereign Powers dost thou sin against, to which thou must surely give an Account. In thy foolish Heart thou mayst affirm there is no God; in thy Pride thou mayst say, rush God careth not for it: But, take notice, that Sickness may come, and the Days of languishing; Days, wherein thou shalt say, *I have no Pleasure in them*. Thou also must die; and, perhaps, in a few Days go, whence thou shalt not return. In the Grave wilt thou be sober, solitary, unattended: And before an Almighty Judge must thou appear; a Judge that heard thy Lies; and was a Witness to thy false Oaths; and has declared, he will not hold him guiltless that taketh his Name in vain; that is, will most certainly punish the False Swearer.—But wise, and according to Truth, is the Observation of the Son of Sirach: *A sinful man will not be reprov'd, but findeth an Excuse according to his Will*.—Ecclus. xxxii. 17.

C

But

But let me again put thee in mind of the Oath, thou *profane Abuser* of the Name of God. Set thine Eyes upon it, *Man*, and consider what thou art about. Thou mayst indeed swear, then spit, then *wipe thy Mouth*, and say *I have done no Wickedness*; but thou hadst best, *in time*, reflect, whether thou canst so easily *escape the Judgment of God*.

An Oath, say the *Schools*, is an *Act of Religion*, whereby God is called as a *Witness*, either *simply*, or with an *Execration*. He is called *simply* as a *Witness*, when we say, *I speak the Truth before God*, or as *God is my Witness*. He is called as a *Witness* with an *Execration*, when we say, *I speak the Truth, So help me God*; which is *really*, and *in Effect*, to say, if I speak not the Truth, may *every Evil* here, and *Damnation* hereafter, be my *Portion*. For he whom God does not *help*, will of course *fall into the Devil's Clutches*.

The *Schools* observe farther, that an Oath is two-fold, *assertory* and *promissory*. *Assertory*, when we *assert* Things present or past, and invoke God to *witness* the *Veracity* of our *Assertion*: *Promissory*, when we call in the same divine Testimony, to confirm something future. Now the Oath before us comprehends *every Form* of an Oath, and by Consequence lays upon us *every Obligation* that *any Oath* can *possibly* lay upon a Man.

I declare King George has a Right and Title to the Crown; and that the *Pretender* has none. So far it is *assertory*. I promise to defend King George, and to oppose the *Pretender*. So far it is *promissory*. I assert and promise this *before God*. So is God *simply* invoked as a *Witness*. I assert and promise this *before God*; and *so help me God*, as what I Assert and Promise is Truth. Thus is God called as a *Witness* with an *Execration*; the Meaning whereof is, If what I speak be not true, may I be given up by God to *Misery* here and for ever, as above-mentioned.—But even in Terms yet stronger, is, to this Oath, the *Execration*. Take it altogether thus.

I make this *Abjuration* of the Pretender before God—I abjure him—*As God is my Help*—I abjure him—*Upon the true Faith of a Christian*. That is, I speak the Truth, as sure as I am a *Christian*. If then what thou speakest is not *true*, thou plainly renouncest the *Christian Faith*. And indeed, if I thought thou wast a *Christian*, I would put thee in mind of those remarkable Words of our Saviour, *Whosoever will deny me before Men, him will I also deny before my Father which is in Heaven*.

Wast thou a *Christian* then, that Part of the *Exercitation* would deter thee from *Falsehood*.—Wert thou a *Deist*, or didst thou own a *God*, thou wouldst not disclaim *his Help*—If a *Man of Honour*, or a *moral Heathen*, thou wouldst be ashamed to call the World, that is, the whole Race of Men, to *witness* the Truth of what thou sayest, when thou knowest the whole to be a Lie.—But in the Words of the admirable *Clarissa*, “ O thou guileful Betrayer! There is a just “ *God*, whom thou invokest; yet the Thunder- “ bolt descends not; and thou livest to imprecate “ and deceive!”

So that a *swearing Jacobite*—that *honest Fellow*—that *very honest Fellow*—that curls like a Vine, and struts and looks big as if a *Thing* of Importance—that sets *itself* off as a *Patriot*—as in the Country Interest—as above Corruption—is really, and in Fact, a *Creature* without *Christ*; a *Creature* that neither fears *God*, nor regards *Men*; and has perhaps not less than *nine times nine Pejuries* lying upon his *Conscience*.

That they at present lie heavy upon his *Conscience*, I do not say, nor that they gall or give Pain. For it was mentioned of old, that such Men there would be, and I am sure that such Men there are, *whose Minds and Consciences are defiled; who speak Lies in Hypocrisy, having their Conscience seared with an hot Iron*.

And is infinite Knowledge and Almighty Power so despicable in thy Sight, as to be thus dallied with? Thy *hollow Heart*, thy *double Tongue*, may impose upon Men, but God beholds thee, and knows thee. Thou indeed *despise*st the *Riches of his Goodness*, and the *Power of his Wrath*. But God is not mocked. *As thou sowest, so wilt thou reap*; and the Confusion will at last be thine.

Suppose thou, who perhaps hast never been abroad, shouldst profess, testify, and declare, that thou hadst seen *Hydra's* and *Chimera's* dire, and been amongst the *Anthropophagi* that Men do eat; and shouldst moreover *faithfully promise*, that next Week thou wouldst make a *Voyage to the Moon*; and shouldst call a *Gentleman of Integrity and Honour* to testify, and bear witness to the *Truth of thy Assertion and Promise*: Would not that *Gentleman* justly think thee a *Fellow of the most consummate Impudence*, the *falsest of the Sons of Men*, and that thou *affrontedst* him to a very high Degree? But as true is it that thou hast seen *Hydra's* and *Chimera's* dire, as that thou *sincerely and in thy Conscience acknowledges* the *Pretender* to have *no Right*: And as true is it that thou wilt make a *Voyage to the Moon*, as that thou wilt to the *utmost of thy Power* support, maintain, and defend the *Succession* against the said *Pretender*. And yet, so *perfidious* art thou and *void of all Shame*, as to call the holy, righteous, and eternal King of all the Earth to witness the *Veracity of thy insincere Acknowledgments*; and to vouch the *Truth of thy Promise*, which even when thou *mad'st* thou never *designedst* to perform.

And dost thou believe there is a God? what is thy Notion of him? what Attributes dost thou assign him? does he love Truth? can he punish? or art thou stronger than he? But to whatever Lengths thy *Envy*, thy *Prejudices*, thy *Malignity* may carry thee, thou wilt hereafter find, that *verily there is a Reward for the Righteous*, doubtless there is a God that judgeth the Earth.

That

That a *Gentleman* of little or no Learning, but of much Beer and Ale; of little Reason, but much Noise; and who had never in his whole Life entertained one serious Thought about religious or moral Truths, should be *guilty* of so *beinous* an *Offence*, is a Thing not so much to be wondered at. But in a Matter so plain, his Ignorance and his Heat, *great as they are*, will not exempt him from Guilt, but his manifest Untruths, the Violation of his Oath, and his Contempt of the God that made him, must one Day be strictly accounted for; *seeing he despised the Oath, by breaking the Covenant (when lo, he had given his Hand) He shall not escape: Therefore thus saith the Lord God, as I live, surely mine Oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own Head.* Ezekiel xvii. 18, 19.

But yet *easy* will be his *Case*, in Comparison with that of a SWEARING JACOBITE PARSON, who is a Creature of the most *hardened Effrontery* of all Sinners;—*partakes in other Men's Sins* to a Degree, in other Professions, hardly to be arrived at.—Is altogether without Excuse, either to God or Man,—and ought to be *esteemed the lowest* in the *lowest Class* of the most infamous of the human Race.

That a Man, whose *Business* it is to *teach* and *inculcate* divine Truths, should appeal solemnly to the Judge of all the Earth, for the Truth of his *Assertions*, when his *Assertions* are all a Lie;—For the *Sincerity* of his *Promises*, when he *designs* to perform none of them,—should have his *Mind and Conscience* so defiled, as even to make a *Merit* of his *Perfidy*, and to *glory in his Shame*,—who *knowing*, or who at least ought to know the *Judgment of God*, that they which *commit such Things* are worthy of Death, should not only do the same, but have *Pleasure* in them that do them:—should break the *Covenant of his God*, when lo! HE HAD GIVEN HIS HAND, and even teach Men so to do.—If there be a Place of more than ordinary
Torment

Torment in the Regions of the Damned, it surely is prepared for so impudent an Offender, for a Sinner so presumptuous!

For as a Minister of Jesus Christ, his Duty is to open Men's Eyes, to turn them from Darkness to Light, and from the Power of Satan unto God.—To put them in mind to be subject to Principalities and Powers, to obey Magistrates.—To pray for Kings, and all in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty.—To instruct them that the Powers that be are ordained of God for our Good, as well as those that were in BEING in the Days of our Fathers were for their Good. Consult therefore thy Bible, thou reverend, perjured Traitor, and there thou mayst find it written; *Thou shalt not swear by my Name falsely. If a Man swear he shall perform it. I will be a swift Witness against false Swearers.*

A SWEARING JACOBITE PARSON! What Man, of common Morals, can think of him without Indignation? A SWEARING JACOBITE PARSON! What is he? 'Tis a Prodigy; 'tis a Monster; a Linsey-woolsey, Popish-Protestant, He-she Thing, that can be reduced under no Species of Beings in the Universe. It calls itself an Ambassador from Heaven; but can Heaven have any thing to do with a Creature that swears and prays for one, and drinks, and prates, and noddles, and does all it can for another? even for another, whom he has sworn, he believes in his Conscience, to have no Right or Title whatsoever; whom, he has promised, in the most publick and solemn Manner, and in the strongest Terms, to oppose with all his Might; and has called the eternal God to witness the Veracity of his Declarations and Promises; disclaiming his Help; and renouncing the Christian Faith; if he be not sincere in all and every thing he says; or fails in any Part or Circumstance of his Oath.

Look at the Picture, gentle Reader, look at the Picture. Black and sooty as it is, and as becomes a
Child

Child of Hell, not half so black and sooty is it, as the false forsworn Original.

How blind is Passion! how perverse the human Mind! when Men of Learning, and that pretend to Virtue, when the Teachers of a Doctrine pure, rational, and *strictly* moral; of a Religion that came from God; can be prevailed upon to *lie*, in the most impudent and shameful Manner; to take *false Oaths* openly, in our *Courts of Justice*; to renounce the God that made them, and *Jesus Christ* whom he has sent; and all this, for an *Italian Thing* they know nothing of, but that he would *murder* them as soon as he durst, and *would think to do God Service* by doing so; and would turn the Land of their Nativity into an *howling Wilderness*! But, in the Words of that learned Oxford Professor Bishop *Sanderson*, “ I forget myself, and you, and the Time, whilst I give way to my just Indignation against these *base Excrements* of the Commonwealth.”

But let me yet a little expostulate with this Disgrace to every Virtue, before I dismiss him for altogether.

If then thou beest a Protestant, why wouldst thou deliver Protestants into the Hands of a Man that would think to merit Heaven, by *murdering* the whole Race? If thou art satisfied in the Veracity of thy Religion, why wouldst thou set one at the Head of it, that thinks it his Duty to destroy it; and that would believe it a *damnable Sin* to *tolerate* it, when in a Capacity to root it out? If thou art persuaded of the Truth of the Religion thou *teachest*, why dost thou not stand forth and defend it? If thou believest it false, why dost thou prevaricate, and impose upon the World?

I, for my part, *believe, and therefore will I speak.* And may Disappointment and Shame attend its Adversaries, and may all that insidiously undermine it be brought to Confusion. And in regard to thee, whatever Notions thou mayst entertain of thy own
Im-

Importance, I will pronounce thee, without *Hesitation*, *Tenebrarum Principis Legatum*, that is, an *Attorney* for *Old Nick*. Nor so *plain a Truth* would I have put in *Latin*, was it not thereby to regale the *OXFORD LADIES*, who, doubtless, must be great Proficients in that Language,—seeing that they *clap* in the *right Place*, and with a *Judgment*, not inferior to the *Doctors*. Pretty Things! in whose Eyes was *Rhetorick*, more perfect than *Aristotle* had in *Idea*, whose every Air was Eloquence in the *Abstract*, nervous, commanding, irresistible. In a *Lois* was every one, that was not of the *perjured Herd*, to determine which was most to be *admired*, the *Front* and *Impertinence* of the *veteran Incendiary*, or the *Circle* of *Beauties* that surrounded him. Pretty Things! with what *Attention* did they listen! with a *Gracefulness* how inimitable, did they return the meagre, dry, insipid *Compliment* that was made them, in the *Language* of the *Beast*! What *wonderous Wonderment* were they in, at the *mighty Rumble*, and *sonorous Nothings* of *CATALINE*!

Britons, Rebellion was quash'd; the Spirit of it sunk; *Mallius* vanquished, lurking in secret Places, seeking where to hide his Head: Agast was *Gaul*; agast the Sovereign Pontiff; when lo! all of a sudden, to *keep*, or rather to *put Life*, into the *Cause*, which was, in a manner, *extinct*, an Assembly is called to *dedicate* the *Temple* of *Vanity*; at which Assembly *Cataline* harangues, and was so approved, that the *Speech* of one became the *Act* of all, and was as much as if they had said, one by one, "So we believe, "and so we teach." And having thus shewn their Sentiments, Concord, Strength, Teeth; and *Cataline* emitted his Venom, even the Essence of Toads and Scorpions, the *Poison* of *Asps*, from a *Tongue* false and foul; and from a *Throat* foetid and unfavoury as an open *Sepulchre*, the *Compatriots* retire to their respective *Stands*.—Hence the Contagion spreads; the dying Embers revive; the *Beast* is healed

bealed of its deadly Wound; and nothing is again wanting, but Opportunity, to set all in a Flame.

But was it not the daring Eye, the *perilous* Look of the Man; his Gestures fierce, and mad Demeanour; the big Voice, or *fat Man at his Back* that took the Audience, and caused the horrid Din? Did they know what he said? Is *Latin* the common Language of the Place? Is it *infused* into *all* that come there? Had they understood the *gross Billingsgate*, the *low Scurrility*, would they not have hiss'd the *Vixen*, or toss'd *her* over-board?

Why, in Truth, that it was the * *imagined Principles* of the *Creature* that pleased, as much, if not more, than either the *Matter*, or *Manner* of the *Speech*, appeared from their Treatment of a Gentleman, as *Contraries illustrate Contraries*, remarkable for his *Zeal* to the *Constitution*, and for making a *Conscience* of what he *swears*; who had the *Honour* and *Satisfaction* to be insulted by them, in a most *distinguished* Manner.

And with admirable Prudence did he behave, upon an Attack so rude, so altogether worthy of the *Bear-Garden* he was got into.

A Person less judicious might, in Wrath, have stept forth and said, "He—your admired—your sufficient CHIEF,—is he a *Doctor*? so am I. Is he *Principal* of a *Hall*? I am more. A *College* acknowledges me her *Rector*. Am I less renowned for *Loyalty*, than he for *Speech-making*? An *iste—atque ego—super æthera notus*." But,

—from amongst them forth he pass'd
Long way thro' hostile Scorn, which he sustain'd

SUPERIOR,

And with retorted Scorn his Back he turn'd.

And was it not really an Honour? must it not yield a *solid Pleasure* to a *Man of Worth*, to be insulted

D

* *Imagined*, I say, because that he has any *real Principles*, is not a *Matter* they are entirely clear about, even at *Oxford*.

sulted in *such a Place, at such a Time, and by so perfidious a Mob?*

Note. From that Appellation I exempt the Ladies, pretty Things as they are! Though it be true, that from their *lovely Lips* he had likewise the *Favour* of a Hiss, which, *Malignants* think, must needs be a most *sad Mortification*. But may I not with Truth aver, the *good-natured* Man was pleased he could give a Handle to these *charming Cherubims*, to expose to the View of *pretty Fellows* their *native Wealth*, of a double Row of pretty, little, even *Ivory Pillars*, with *Coral Bases*, and *Chapiters of Coral*? But however *that* be, of *this* there is no Doubt, that a certain noble Lord, to his other not inconsiderable Preferments, has *lately* added a Living of about *Three hundred Pounds a Year*. I am glad of it, and congratulate him thereon;

Rumpatur, quisquis rumpitur invidia.

“ Let him that bursts with Envy, burst.”

And I do likewise, at the same time, and by *these Presents*. congratulate *Mother Oxford*, upon the Improvement of her Sons, and upon that grand Figure they *now* make in the Commonwealth of Learning, in comparison of what they did *heretofore*. *Sachewerel*, her *genuine* Offspring, *poor Man!* knew no Grammar, nor could write *English*: Whereas her *present Trumpeter*, to give him his Due, and a Sin it is to belie the *foul Fiend*, is not *wholly* ignorant even in *Latin*. His *Prose* would *Cicero* be *amazed* at, as he would at the *Ease* wherewith he *gabbles* it: And *Latin Verse* (for *Verses* does he make as well as *Speeches*) is so *peculiarly* his *own*, that he writes it *prohibente Musâ, invitâ Minervâ, Apolline nullo*.

*Qui non odit Love in a hollow Tree,
Amet tuâ carmina Kingi.*

In other Words;

*Who hates not * LOVE IN A HOLLOW TREE,
May love thy † TEMPLE OF LIBERTY.*

But, in Truth and Soberness, my Complaint is not so much against a *poor Genius*, or *Want of Learning*, as a *seared Conscience*, and *no Morals*.

And oh! That it would please Heaven, the Directors of our Youth might quit their Politicks, and make their Business and their Duty combine, in the Promotion of Piety, Virtue, Order, and Peace. Then would Parents happily find their Sons made *wiser* and *better* under their Tuition, not *mad* with *Faction*, and out of their *little Wits*, because an *Italian Vagrant* was obliged to *trudge* into his *own Country* again, and not permitted to || *underprop a tottering Age*.

But may one not, with too much Justice, apply to a Mother in *England*, what was anciently said of the Daughter of *Zion*? *The whole Head is sick, and the whole Heart faint, from the Sole of the Foot even unto the Head, there is no Soundness in it*——. She is indeed sick, and knows it not; she is sick, and will neither heal herself, nor admit the Physician.

Should her indignant Sons take Fire at the Suggestion, a *wiser* than they will tell them, that *faithful are the Wounds of a Friend, but the Kisses of an Enemy are deceitful*. I also will beseech them to reflect upon these memorable Words of the Prophet, *Jer. vii. WILL YE SWEAR FALSLY*——, and *stand before me in the House called by my Name, behold even I have seen it, saith the Lord; but go ye now to Shiloh, and see what I did to it, for the Wickedness of my People*——; *I will do to this House*——, *as I have done to Shiloh, and I will cast you out of my Sight*.

Religious Houses, but a little while ago, were held more sacred, in better esteem, more strongly guarded.

D 2

But

* An *English Play* that makes every Body laugh.

† A *String of Latin Verses*, which the Speech-maker's self did spin, and eke did weave, without the help of *Pallas*.

|| A *Latin Inscription* have I seen to that Effect, about the Picture, as its Air and Attitude declares, of a certain spruce *Italian Fidler*, on whose *Breast*, the Painter seems *foolishly* and *ridiculously* to have placed a *Shoulder-Knot*.

But behold and see——. Unpitied they fell, not by *Harry's Power*, but the *Wickedness* of their Inhabitants. Vice it was that sapp'd the Foundation, consumed the Timber, and dissipated the Stones of those Buildings, which Virtue, real or imagined, had erected.

Piety, good Morals, and the Study of Peace, can only give *Stability* to Things of that Nature. The *Design* of them was the *Good of Society*. If, instead thereof, they become *Nurseries of Vice* and *Seed-Plots of Rebellion*, Gods and Men will conspire in one common Cry of *Down with them, down with them, even to the Ground*. Time was, when the *Sons of Zeruiah* were *too hard for David*: But the Time came, when the most *insolent*, and *mightiest* of them, could not save himself from Ruin, by laying hold of the *Horns of the Altar*.

Politicians farther know, that Piety is a Plant that seldom takes deep Root in a rich Soil; that over early Wealth damps Industry, spoils many a fine Genius, and rarely admits profound Learning; that Societies formed for the Advancement of Religion and Learning, when abounding in *Wealth* and *Vice*, are with more Security and less Trouble *dissolved*, than *reformed*. To go about to *mend* them, is to *irritate a Wasp*, with its *Dagger* and *Bag of Poison* at its *Tail*: Distribute their Domains amongst the powerful, it is the same *Wasp*, but without a *Sting*; it may *wriggle*, and *flutter*, and *buz*, but it cannot *burt*.

Take my Advice then, and may *your Houses continue for ever*. Be faithful to your Promises. Let your Oaths be sacred and inviolable. Mind your Studies. Be peaceable. Be Christians. And give to the *Winds* your *Politicks*—, cursed *Politicks*—, meer *Oxford Politicks*, that have their Foundation in LIES, and PERJURY, and APOSTACY, and ATHEISM.

O *Taylor! Taylor!* couldst thou heal her *Drop serene* or dim Suffusion, then wouldst thou be an Occultist indeed——. But my chief Business is concerning the Nature and Obligation of an Oath; to which, I now again, intreat the Reader to return with me.

An

An Oath, then, has been esteemed a most *sacred Thing* by all *People*, not wholly given up to their Lusts, in all *Nations*, and at all *Times*; infomuch, that the *Curse* and Punishment of *Perjury* has been thought not *alone* to fall on the *guilty Person*, and to *terminate* in *him*, but to be derived down, and to extend itself to his *Posterity*. Yea, the very *Intention*, without proceeding to the *Act*, has, even by the *Heathens*, been imagined sufficient to occasion the *utter Extirpation* of whole *Families*: A remarkable Instance whereof we meet with in *Herodotus*, in the Person of one *Glaucus*, who having a Sum of Money deposited in his Hands, on Account of his reputed *Honesty*, was tempted to deny, by *Oath*, he had ever received it. But having some *Checks of Conscience*, he would not venture upon the *Perjury*, without first consulting *Apollo*; he therefore applied himself to his *Oracle*, and was answered thus, as I have found it ready *Englisched* to mine Hand :

No, Glaucus, no, I think you need not fear,	}
To bilk your easy Creditor, and swear	
He lent you no such Sum; you'll gain thereby;	
And this consider'd, you may Death defy,	
Death of the Just alike an Enemy.	
But know, that Orcus, has a Monster Son,	
Ghastly of Shape, who ever hastens on	
To o'ertake Perjuries, he'll ne'er forget	
Your heinous Crime, but with revengeful Hate	
Send Losses, racking Pangs, destructive Woe,	
Till he yourself with your whole Race undo.	

Glaucus begged Pardon, and paid the Money, but that would not atone for his Fault; what the *Oracle* denounced was made good, and of *Glaucus*, in a little Time, was there neither House nor Offspring remaining.

That the *Guilt of Perjury* does not alone *terminate* in the *guilty Person*, is likewise the Opinion of that Incomparable Jew, the Son of *Sirach*. A Man, saith he, that useth much Swearing shall be filled with Iniquity, and the Plague shall never depart from his House.—And
if

if he swear in vain, that is, falsely, he shall not be innocent, but his House shall be full of Calamities. But behold, to the same Effect, the inimitable Energy of the divine Writings. I will bring it [the Curse] forth, saith the Lord of Hosts, and it shall enter into the House—of him that sweareth falsely by my Name: And it shall remain in the Midst of his House, and shall consume it, with the Timber thereof, and the Stones thereof, Zech. v. 4. That is to say, his Substance shall waste, and his Posterity shall be utterly cut off.

And these Things, thou *Man of Perfidy* shouldst thou know; and these Things shouldst thou teach, thou *swearing Jacobite*.—To be faithful to King George, to whom thou hast sworn, is a Duty incumbent upon thee, and to make others faithful, as far as thou hast any Influence over them:—To speak the Truth, and persuade thy Flock to speak the Truth;—to swear thyself in Truth, in Righteousness, and in Judgment, and to endeavour that others may do the like.

But thou wilt say, perhaps, even those Men took the Oaths to King James II. who yet were so *unconscionable*, as to frighten him out of the Kingdom. Oh, did they so, and were they not a Pack of *sad Fellows* for frightening him? and dost not thou swear to King George, and yet wouldst fain put another in his Place? and art not thou a most *sad Fellow* too, yea, a *sadder Fellow* by far than they, inasmuch as thy *Perjury* is abundantly more complicated than even thou canst pretend theirs to be? For,

First, They never *abjured* King William, as thou hast *abjured* the Pretender, it may be, ten times.

Secondly, I know of no other Oath they took, but that they would bear Faith and true Allegiance to him. That is, they swore, as I humbly conceive, that they would faithfully obey him *ad Legem*, that is, according to Law. Nor can I find that they ever violated that Oath. For they did in Truth obey him as far as the Law obliged them, and supported him in the Execution of the Law.

But

But when it became a usual Saying with him, that he would be *obeyed without Reserve*; when more Regard was to paid to his *Whispers* to the *Jesuit Peters*, or perhaps to the *Suggestions* of *Peters* himself, than to the *Will* of the *King*, acknowledged to be this *Will* by the *King* in *Person*, to the *Lords* and *Commons* assembled in *Parliament*; when he regarded no *Oath*, dispensed with *Law*, and overturned the *Constitution*; then, without violating any *Oath*, or breaking through any *Obligation*, they bravely withstood the *Tyrant*, supported the *Laws*, and in *Truth* obeyed and executed the declared *Will* of the *King*, in *Opposition* to the real or imagined *Whispers* of lawless *James*.

And in the Words of the most reverend the Archbishop of *York* *, “ As the *Laws* of the *Land* are the “ *Measures* of our active *Obedience*, so are also the “ *same Laws* the *Measures* of our *Submission*. And “ as we are not bound to obey, but where the *Laws* “ and *Constitution* require our *Obedience*, so neither “ are we bound to submit but as the *Laws* and *Con-* “ *stitution* do require our *Submission*.”

Upon their seeming thus ready to maintain the *Laws*, without, I think, a *Stroke* struck, or a *Man* slain; he, with *huge Dismay*, betook himself to his *Heels*, with *Tears* in *Eyen*, 'tis said, and *snotty Nose*, making good an *Observation* of *Grotius* †, “ That “ *People* that violate the *Laws* of *Nature* and *Na-* “ *tions*, undermine the *Foundations* of their own “ *Peace*, and that of their *Posterity*.”

And did he shudder at the *Appearance* of *Danger*, did he run amain? And is not so provident a *Care* of his own *Person* an *Evidence* of his *Relation* to the *Italian Scamperer*, that so wisely got out of the *Reach* of *Danger* at *Culloden*? Why, in truth, there are *Chicken Hearts* in more *Families* than one, so that *Identity* of *Cowardice* is to me no convincing *Proof* of *Sameness* of *Family*.

But

* Serm. 30th Jan. 1700, before the *Lords*.

† De Jur. B. & P. Prolægom.

But is it a Truth undoubted, that they *both* did really run? Had they been *ancient Greeks*, had the unrivall'd *Homer* mentioned the *happy Event*, what *Parade* had there been to have made them turn their Backs? *Jupiter* would have sent for *Apollo*, would have lent him his *Aegis* or fringed Goat-skin, would have ordered him to *shake* it at them, in order to make upon them an *Impression of Fear*: And *once or twice* would he have *shook* it without Effect*; but at last, upon *staring* them full in the Face, and giving it one most *tremendous Shake*, their *Hearts* would have sunk down to their *Heels*, they would *then* have fled; nor looked behind them, till in Safety placed with their good *French Cozen*. And well pared they were, and Pity it is they were so long apart.

Pleasing is the Subject, gentle Reader, which makes me loth to leave it. To behold a *raging Bear* in *Trammels*, that has long been *ravaging* the *Plain*! —What your Sense of the Matter may be, I know not, but I imagine it must be an Object giving Joy to every *humane Breast*, as in Truth it does to mine: For with a Saying of the *Rabbins* do I agree, “That
“ if the Sea was Ink, and the World Parchment, they
“ would not be sufficient to describe and contain the
“ *Praises of Liberty*.” But to return to what more immediately concerns the Matter in hand.

Those then who *swore* to King *James*, and yet *scared* him so, and put him in such *bodily Fear*, that he could never think himself *secure*, till he had got the *Sea* between *himself* and those *horrible Men*, in reality never *broke* any *Oath*, never *violated* any *Promise*. When they *swore*, their *Intentions* were *conformable* to the *Words* and *Intention* of the *Oath*, and to *both* did their *Practices* accord: Whereas *thy Meaning* is *dissonant* to the *Words* and *Meaning* of the *Oath*; when *thou takest* it, *thou* has no *Intention* to *perform* or *keep* it; and *thy Opposition* is to a *Prince*, that has always made the *Law* the *Rule* and *Measure* of his *Actions*, and has always lived in as exact Obe-

dience

* Hom. Iliad XV.

dience to it, as any Subject he has : So that *thy Perjuries*, like *Sampson's* Slain, are *Heaps upon Heaps*, and effected by the same pernicious Instrument, even *the Jaw of an Ass*.

Could it be supposed, that *George the Good* could so far pervert Nature, as to overturn Foundations, and attempt to deprive us of Religion, Property, and Law, as was the Case of *James II.* such a Behaviour would, I believe, acquit me from the *Oath* of Allegiance. But the *Oath* of Abjuration would, even then, remain valid and obligatory, not to be vacated or dispensed with by any Power upon Earth. The *Pretender* I have abjured absolutely, and without all Conditions. I have sworn peremptorily, that I believe in my Conscience he has no *Right* or *Title whatsoever*, and have publicly and solemnly called the everlasting God, as a Record upon my Soul, that I will, to the utmost of my Power, oppose all Attempts to raise him to the Throne : So that should there be a dozen *Revolutions* in my Time, and not one *Protestant* remain of the illustrious House of *Hanover*, a Descendant of *Jack Straw*, could I find him, would I sooner espouse than the *Pretender*, whom I have expressly, and by Name, abjured. The *Pretender* should be the last Person in the World that should have my *Vote* and *Interest*. The *Pretender* should remain a *Pretender* still for me ; still should he drop his *Beads*, and still sing *Ave Maria* ; the only Employ I wish him, and all I think him fit for.

What ! *twelve Revolutions*, and the *Pretender* no better for them ? Must *Jack Straw* have the Precedence ? why so particularly averse to the *Pretender* ? Gentle Reader, I will tell thee *plainly* and *sincerely*.

I. I have abjured him. Because,

II. He is excluded by the *Laws* of my Country, to which I ought to submit, in all Cases not immediately countermanded, by an Order from Heaven. And because,

III. For aught I know, he may be a *Child* of the *Common*.

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IV.

IV. If of King *James*, so much the worse; because a Rook begets a Rook, and a Vulture a Vulture; and because, in the honest Phrase of the *Scots Parliament*, he *forfeited* the *Right* he had, and involved his Posterity in the *Forfeiture*. Which is agreeable to the Proceedings of the just and righteous Governor of the World. Thus King *Adam* sinned, and his Posterity are *excluded* Paradise; King *Saul* offended, and the lovely *Jonathan* was first *excluded*, and then slain; King *Jereboam* broke the *fundamental Laws* of the *Kingdom*, and his Family was utterly destroyed. All which were immediately, by God himself, placed in their respective Kingdoms. A Favour never granted to any *King* in *Europe*, of any *Family*.

V. He is a *Papist*.

VI. He is a *bigotted* *Papist*, that is passionately zealous for the most fierce, bloody, *exterminating Faction* the World was ever plagued with.

VII. He is, I believe, a *Coward*. Now, as a *Bigot*, he will persecute; and as a *Coward*, he will never think himself safe, whilst those he has injured are above Ground. Hence will proceed Murder, horrid Murder, and the cruel Carnage of my Countrymen; hence will the *true Religion* be driven into Corners and secret Places; and the Faithful, the Sincere, the Good, will be perpetually harrassed, and be in continual Danger of their Lives. I therefore put into my *Litany*,

From a *King* educated at *Rome*; from a *Popish* House of Lords; from *Popish* Justices, &c. from an Army headed by *Papists*, or composed of *French* Dragoons, or picked from the Bogs of *Ireland*,

Good Lord deliver us.

Should then a *Spirit* of *Revolutions* seize us, whilst Heaven permitted me to breathe, it should be my Business, at proper Intervals, to lift up my Voice like a Trumpet, and to cry out amain: "Pray, Gentle-
" men, beware; for the Love of God, and of your
" Country, beware

"Of that two-leg'd unfeather'd thing at *Rome*."
But let us again return to the *swearing Jacobite*.

To

To enforce what I have already said in regard to the Heinousness of thy Crime, and the *exceeding Sinfulness* of it, I will give thee a Quotation from that judicious and pious Divine, and worthy Archbishop, Dr. *John Tillotson*, Vol. I. Sermon. XXII.

“ I need not use many Words to aggravate this Sin ; it is certainly a Crime of the highest Nature, deliberate Perjury being directly against a Man’s Knowledge, so that no Man can commit it without staring his Conscience in the Face ; which is one of the greatest Aggravations of any Crime. And it is equally a Sin against *both Tables*, being the highest Affront to God, and of most injurious Consequence to Men. It is an horrible Abuse of the Name of God, an open Contempt of his Judgment, and an insolent Defiance of his Vengeance : And in respect of Men, it is not only a Wrong to this or that particular Person who suffers by it, but *Treason against human Society* ; subverting at once the Foundations of publick Peace and Justice, and the private Security of every Man’s Life and Fortune.— It is a *Pestilence that usually walketh in Darknes*, and a secret Stab and Blow, against which, many times, there is no Possibility of Defence.” Look back upon it again, my Friend, give it a second Reading, and consider it attentively ; it is good Sense, sober Reason, and sound Morality, agreeable to the Law of Nature and Nations, and the revealed Will of God.

Give me leave farther, good Reader, if thou bee’st a *swearing*, or *non-swearing Jacobite*, to put thee in mind of a fine Saying in *Homer*, attributed to the *sage* and *well-experienced Nestor*, viz. “ A Man fond of *intestine War*, should have no Relation *, no Property, no House.” II. IX. And should that *direful Calamity* happen to *this Kingdom*, thine House may be beat about thine Ears—Thyself undone—thy Wife ravished—and thy Children slain.—And when all this

E 2

Havock

* Ἀφρότης ἀδύμης, ἀνέτις, Clanless, Lawless, Houseless, may perhaps be a Sense nearer the Original.

Havock is made, our Trade lost—our Power gone—our fine Seats level with the Ground—and an Ocean of Blood spilt—the Blood of our Countrymen, even the Blood of our Neighbours, Companions, Friends, Brothers, Fathers—Things notwithstanding, may, after all, be providentially continued in the same illustrious Hands they are at present: And thou canst not even then be so wretched, as thou desires to be.

But *oh!* that thou wouldst know the Things, that belong to Peace, before they are bid from thine Eyes! Not that I am under any uneasy Apprehensions that God will ever suffer so false, so perjured a Faction to prevail.

I will now only crave thy Attention to one Quotation more, and then I will leave thee to thine own Reflections. It is taken from a Pamphlet lately published, entitled, *Reasons and Arguments to illustrate and support a late Petition to the Commons—to Address the King for Daily Prayers, &c.* A Project, in my Opinion, that well deserves the Attention of the Publick, and which, I believe, would answer every End proposed by it. A Project which, without putting the People to the least Trouble or Expence, would have the most salutary Effects upon the Kingdom in general, and, in a few Years, be of greater Security to it, than a Standing Army of forty thousand Men.

The fourteenth Reason or Argument then for Daily Publick Prayers, Morning and Evening, in our Parish Churches, is in Answer to an Objection to this Effect; That as this faithful Discharge of their Duty, might probably increase the Influence of the Clergy, would they not exert that Influence to overturn the Government they have sworn to, and to destroy that Religion they profess? There are, I doubt, saith that Author, some old ones of less Learning than they brought from School, who never conversed but with their School-fellows, and those of the same Way of Thinking with themselves, that perhaps are not sound at Heart. [And he might have added some old ones of more Learning than Grace, that are rotten Core and Rind, entirely rotten.] There may be some too of more

“ more *modern Days*, Men of *much Drink, much Noise,*
 “ *little Thought, and less Virtue*, who have professed,
 “ in the most solemn Manner, before God and the
 “ World, upon the Faith of a Christian, and as God
 “ shall be their Help*, to bear Faith and true Al-
 “ legiance to his Majesty King GEORGE, and to
 “ defend him to the *utmost* of their *Power*, who yet
 “ appear such wicked APOSTATES and ATHEISTS,
 “ as to do all they dare, in Favour of the *Man* they
 “ have abjured, in Opposition to the *Prince* they have
 “ sworn to defend. Surely *Destruction is in their*
 “ *Ways, and the Way of Peace have they not known,*
 “ *neither is the Fear of God before their Eyes; nor*
 “ *indeed ought they to be looked upon without Horror,*
 “ as MONSTERS in INIQUITY, as Men, by their own
 “ Profession, *without God, without Christ, without*
 “ *Honour, and of no Conscience.*

“ But what is it these *impious Wretches* perjure
 “ themselves for? Why, do they *profane the Name*
 “ *of the Lord of Hosts*, as if he had no Ear to hear,
 “ or Hand to execute Vengeance? Is it to get quit
 “ of a Dungeon? to have Liberty to breathe the free
 “ Air? to behold the Face of the Sun? Is it to es-
 “ cape the Faggot, the Block, or the Halter? No,
 “ they *forswear* themselves, for no other End or Pur-
 “ pose, but to deprive themselves, and their Coun-
 “ trymen, of every Thing that is truly valuable in
 “ Life: And to obtain *Power* for a Man, who, if
 “ he had it, would use even those *foolish perjured*
 “ *Friends* of his, in a Manner worse than the
 “ DEVIL did JOB; for he hates a *Heretick* † with
 “ a *deadly Hatred*, and would send him to Hell
 “ in a *hurry*, to prevent doing *Mischief* upon Earth.
 “ They *forswear* themselves for no other End or
 “ Purpose, but to subject the happy Land of their
 “ Nativity, to a Man of a *Spirit and Principles,*
 “ more pernicious and destructive to the Inhabitants
 “ thereof, than had *Caligula, Caracalla, Domitian,*
 “ or *Commodus*, to the Subjects of the Roman Em-
 “ *pire;*

* Oath of Allegiance.

† Protestant.

“ *pire* ; for those *Monsters* had no *Thought* of forcing
 “ the *Romans* to alter their *Religion*, much less of
 “ *subjecting* them to the *Pope* or High Priest of *Par-*
 “ *thia*, though that *Parthian* Flamen*, had really
 “ as Divine a Right, to direct the *Romans* in Re-
 “ *ligion*, as the present *Roman Impostor* † has, to
 “ concern himself with the *Religion* of *Britain*. And
 “ then as for *Nero*, so far was he from designing any
 “ *Change* in *Religion*, that, with the *Fury* and *mad*
 “ *Rage* of a true *Popish Saint*, he destroyed the
 “ *Christians* without *Pity*, as *Hereticks* or *Enemies*
 “ to the true *Catholick Religion* then established at
 “ *Rome*. That *Disgrace* to the *Antonines*, indeed,
 “ *Heliogabalus*, bears some *Resemblance* to the *Fa-*
 “ *vourite* of these *Contemners* of an *Oath* ; for he,
 “ it seems, intended that the *Romans* ‡ should wor-
 “ *ship* no other *God*, besides *Heliogabaal* ; that is to
 “ say, the *Sun*, the most excellent and worthy of
 “ *Adoration*, of all material or visible *Beings*. But
 “ the *Man* we think *worth* being *perjured* for, is a
 “ *Setter forth* of *Gods*, which we must first *worship*
 “ and then *eat* ||. So despicable is even the *Idolatry*
 “ of modern *Rome* ! As to any thing of an imagined
 “ *Right*, can such a *Dream* be thought to affect *Men*
 “ that have no *Regard* to the *Oath* of *God* ? Is his
 “ *Right* as plain, as that *Perjury* is a *Sin* most clear
 “ and strong are the *Words* of Holy *Writ*. Ye
 “ § *shall not swear by my Name falsely, neither shalt*
 “ *thou profane the Name of thy God : I am the Lord*.
 “ But though I thus speak, continues he, I hope
 “ in general, upon the late *Trial*, we behaved not
 “ amiss, and that many of us shewed an hearty and
 “ unfeigned *Zeal* for our *Religion*, and its *illustrious*
 “ *Defender*. And this I know and am certain of,
 “ that the more we practise *Religion*, the better we
 “ shall like it ; and if we love our own, we shall abhor
 “ *Popery*,

* Priest.

† The Pope.

‡ Id agens ne quis Romæ Deus nisi Heliogabalus coleretur.
Lamprid. *Heliogab.*

|| Hosts or sacramental Wafers.

§ Lev. xix. 12.

“ Popery, and not only *abjure*, but *detest* the *Man*
“ that would *force* us into it. Upon the whole then,
“ MAY THE PROJECT SUCCEED, AND THE
“ CLERGY BE BROUGHT TO THEIR DAILY
“ PRAYERS.”

I will conclude the whole, in the *Words* of the
Psalmist, with as *fervent* a *Zeal*, and a *Soul* not *less*
sincere.

O pray for the *Peace* of [England] may they prosper
that love thee.

Peace be within thy *Walls*, and *Plenteousness* within
thy *Palaces*.

For my *Brethren* and *Companions* sake, I will wish
thee *Prosperity*.

Yea because of the *HOUSE* of the *LORD* our *GOD*,
I will seek to do thee *Good*.

F I N I S.

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